



## CHAPTER 16

**Daiva – Asura Sampad**

**Vibhaga Yoga**

(Divine and Devilish Estates)

## Chapter 16 - Summary

### Verse 1 - 3

#### Daivi Sampat (Spiritual) – 18 Values

1. Fearlessness (1)
2. Purity (1, 3)
3. Scriptural study (1)
4. Charity (1)
5. Sense – control (1)
6. Worship of God (1)
7. Austerity (1)
8. Straightforwardness (1)
9. Non-violence, kindness to all, and absence of ill-will (2, 3)
10. Truthfulness (2)
11. Renunciation (2)
12. Calmness and patience (2, 3)
13. Absence of slander (2)
14. Absence of greed (2)
15. Gentleness (2)
16. Modesty (2, 3)
17. Steadfastness and absence of restlessness (2, 3)
18. Strength (3)

- Sattvic traits conducive to self knowledge.

### Verse 4 - 21

#### Asuri Sampat (Materialistic) – 18 Values

1. Vanity (4, 10, 14, 15, 17, 18)
2. Arrogance (4, 10, 14, 15, 17, 18)
3. Pretension (4, 10, 17)
4. Anger (4, 12, 18)
5. Cruelty (4, 9)
6. Ignorance (4, 15)
7. Impurity (7)
8. Absence of religious discipline (7)
9. Absence of truthfulness (7)
10. Absence of faith in God (8, 18)
11. Endless desire for sense – pleasure (10, 11, 12, 16, 18)
12. Delusion (10, 15, 16)
13. False values (10, 16)
14. Worry (11)
15. Attachment (12)
16. Greed (12, 13, 14)
17. Egoism (18)
18. Slander (18)

### Verse 22

- Avoid 3 traits and adopt daivi sampat and get qualifications for liberation.
- 3 Gateways to hell (21)
- Desire, Anger, Greed

### Verse 23 + 24

- Scriptures guide to life.

- Rajasic and Tamasic traits.
- Obstacle to spiritual pursuit.
- Leads a person astray (19, 20)

## Chapter 16

### Deiva – Asura Sampat Vibhaga Yoga (24 Verses)

#### Introduction :

- **Central theme of Gita :**

How to eliminate sorrow in life?

न हि प्रपश्यामि ममापनुदाद् यच्छोकमुच्छोषणमिन्द्रियाणाम्।  
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ २.८ ॥

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperity and unrivalled dominion on earth, or even lordship over the gods. [Chapter 2 – Verse 8]

- I have name, fame, power, noble family but can't get rid of sorrow.
- Arjuna deeply interested to remove sorrow.
- What is the solution to eliminate sorrow?
- Only solution is self knowledge.

#### श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- 1<sup>st</sup> lesson from Lord Krishna – whoever is grieving is ignorant. Wise don't grieve.
- 2<sup>nd</sup> lesson : only tool available is Manaha – Buddhi – for Atma Jnanam.
- Some upanishads declare mind can't know Atma.

## Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो  
न विद्यो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad veditad atho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati  
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 6]

## Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।

*yato vaco nivartante aprapya manasa saha,  
anandam brahmano vidvan na bibheti kutascaneti [1]*

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything.[II – IX – 1]

Unrefined Mind	Refined Mind
<ul style="list-style-type: none"> <li>- Chapter 15 – Verse 11</li> <li>- Asamskruta Antahkaranam can't know.</li> </ul>	<ul style="list-style-type: none"> <li>- Prakruta mind alone knows mind.</li> <li>- <b>Katho Upanishad :</b> Drishyate tu.... [I – III – 12]</li> </ul>

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।  
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५.११ ॥

The seekers striving (for perfection) behold Him dwelling in the self ; but, the unrefined and unintelligent, even though striving, see Him not. [Chapter 15 – Verse 11]

### Katho Upanishad :

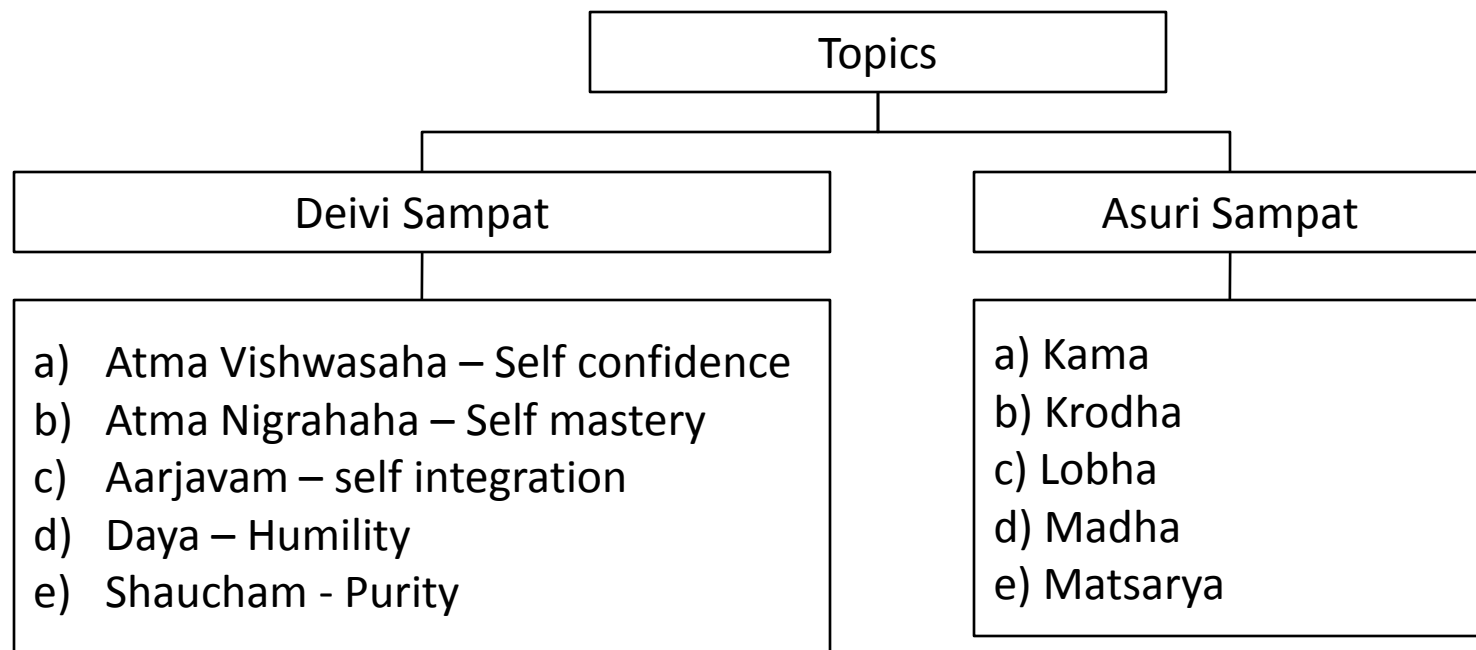
एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।  
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,  
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih II 12 II

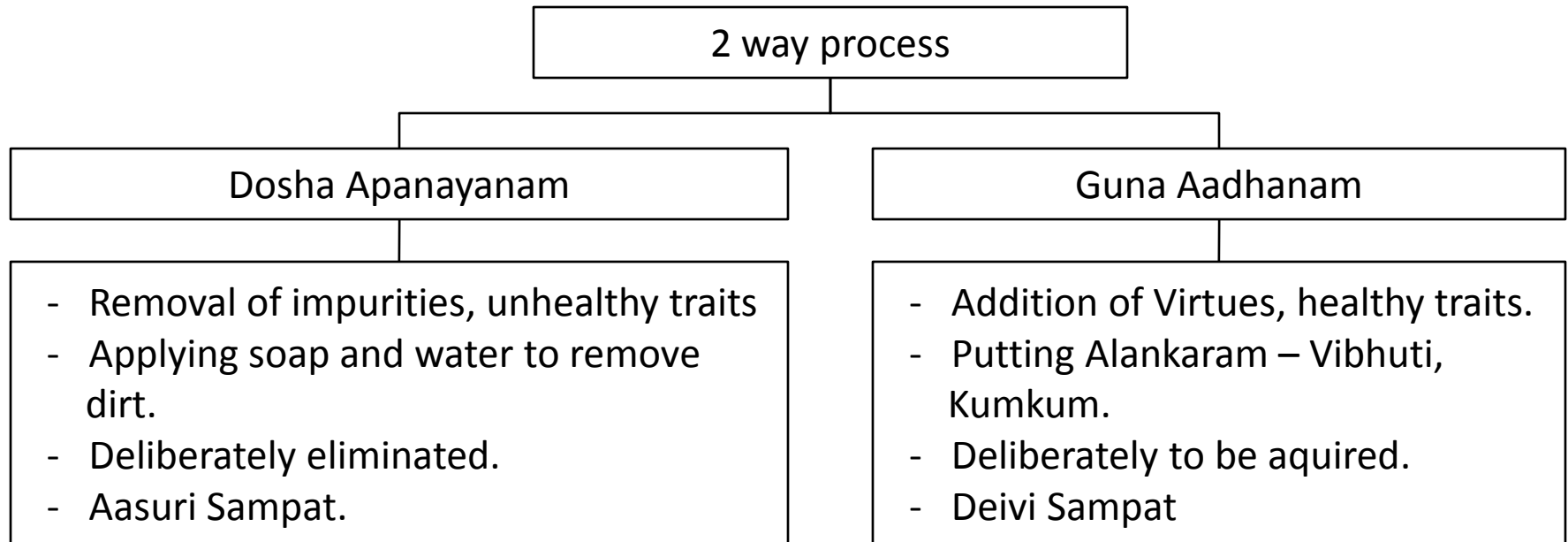
This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

1 <sup>st</sup> Stage	2 <sup>nd</sup> Stage
<ul style="list-style-type: none"> <li>- Refine Mind</li> <li>- Veda Purva</li> <li>- 41 Rituals</li> <li>Womb – Tomb, Birth – Death.</li> <li>- Takes time</li> </ul>	<ul style="list-style-type: none"> <li>- Get Jnanam</li> <li>- Veda Anta</li> <li>- Doesn't take time</li> <li>- <b>Example :</b> Eating 10 Minutes Cooking 1 hour</li> </ul>

- If no Samsakara, listen – can't understand, can't retain.
- Chapter 16 & 17 for Antahkarana Samskara.



### What is Samskara? Refinement – Beautification of Mind?



- This topic comes under Dharma Shastra – not Jnana Khandam.

## Verse 5 :

दैवी संपद्विमोक्षाय निबन्धायासुरी मता।  
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ १६.५ ॥

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities. [Chapter 16 – Verse 5]

Deivi Sampat	Asuri Sampat
<ul style="list-style-type: none"><li>- Catalyst for Spirituality, Moksha.</li></ul>	<ul style="list-style-type: none"><li>- Retards, pulls one away from spirituality.</li><li>- Puts you in Bondage.</li></ul>

## What is general principle of Deivi & Asuri Sampat?

Deivi Sampat	Asuri Sampat
<ul style="list-style-type: none"><li>- What things I want others to do to me?</li><li>- Love me, be truthful, be compassionate.</li><li>- Verse 1, 2, 3</li></ul>	<ul style="list-style-type: none"><li>- What I don't want others to do to me.</li><li>- Criticise, insult, anger, hate.</li><li>- Verse 4</li></ul>

### श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६.१ ॥

The blessed lord said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras, and straightforwardness.... [Chapter 16 – Verse 1]

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६.२ ॥

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness.. [Chapter 16 – Verse 2]



तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ १६.३ ॥

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride – these belong to the one born for the divine estate, O Bharata. [Chapter 16 – Verse 3]

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ १६.४ ॥

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born, O Partha, for a demoniac-estate. [Chapter 16 – Verse 4]

## Topic 1 :

### Deivi Sampat : Divine Qualities

#### a) Atma Vishvasaha :

- Self confidence.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

Let a man lift himself by his own Self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

- If no confidence, will be fatalistic, cynical, negative person.
- Will Argue with Lord... you don't know who I am....
- To live healthy life, must be positive, immunity system better.
- Negative thinkers have weaker immunity.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।  
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ १८.५८ ॥

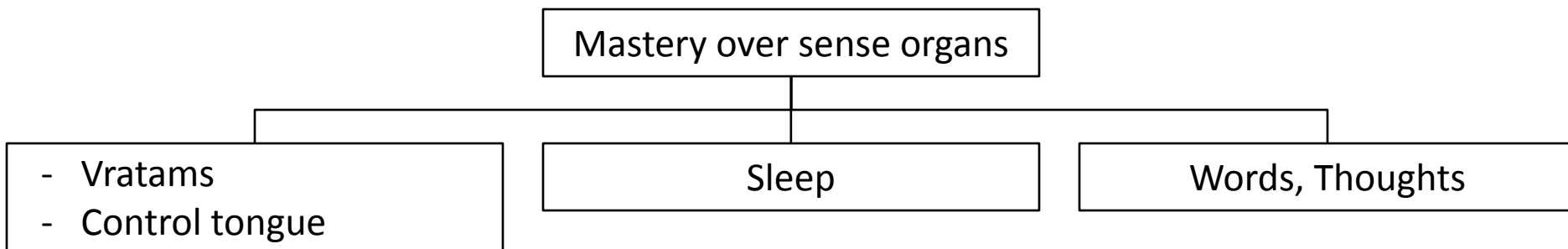
Fixing your mind upon Me, you shall, by My grace, overcome all obstacles, but if, from egoism, you will not hear Me, you shall perish. [Chapter 18 – Verse 58]

- Have courage, confidence and you start. I will push you....
- Drop fear of failures...



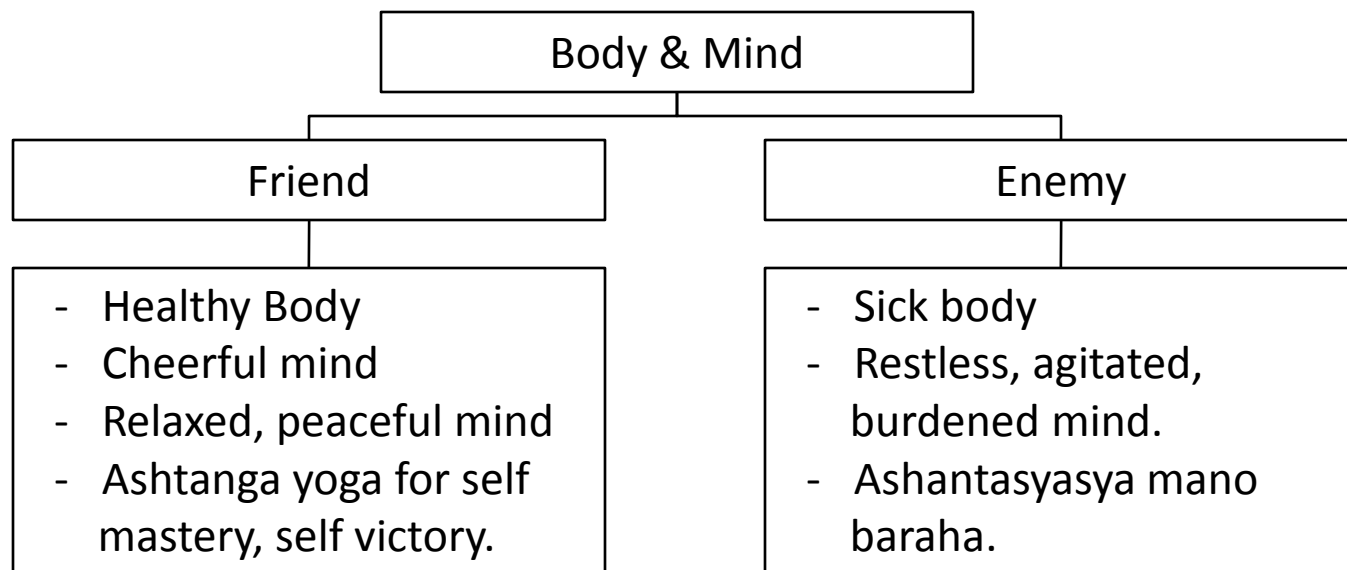
## b) Atma – Nigrahaha : Self Mastery

- Bagawan has given us wonderful Body capable of working for liberation. Jnana Indriyas, Karma Indriyas, beautiful mind, powerful intellect. Buffalos can't work for Atma Jnanam.
- To Reach destination will require instruments under Body and Mind my control.
- **Example :**  
I should drive car. Car should not drive me!
- Karta should control Karanam.
- Karanam should not control karta.
- **Example :**  
Dog should not pull master.



बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।  
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६ ॥

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]



### c) Arjavam – self integration :

- Body, sense organs, mind, intellect – all instruments must be Co-ordinated, integrated, must function in harmony.
- **Example** : Music concert.
- Keeping up word, punctuality, also is Arjavam.

### d) Amanitvam – Humility :

- I have succeeded because of infinite factors, others contributions.
- Grace of Ishvara.

### Keno Upanishad :

- Devas Arrogant.
- Agni couldn't burn blade of grass.
- Vayu couldn't lift blade of grass.
- All because of Bagawans grace.

### e) Purity of Mind :

- How to know whether I have purity of thought, mind, motive?
- **Test** : Imagine all your thoughts are recorded and made known to others, printed and published.

Impure Mind	Pure Mind
- 90% can't publish	- 90% can be published & revealed to the world.

- All thoughts known to Bagawan.
- Bavana shuddhi is important trait for Atma Jnanam.
- Shanti, relief one enjoys with pure mind is a terrific trait.

### f) Daya : Compassion

- Empathy – most important human virtue, can feel others feelings.
- Depressed, Angry, disturbed mind can't have empathy, will not be sensitive.
- Mind gets capacity to feel others pain.
- Compassionate mind can listen to others with attention, can communicate to others that I appreciate your pain.
- Best remedy of others pain = My appreciating others pain.
- Compassion to all Butas, living beings – not even pluck a leaf!

## Asuri Sampat :

- 6 inner real enemies (not external).

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।  
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

The Blessed Lord said : It is desire, it is anger born of the 'active', all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

### a) Kama – Desire :

- Why desire is enemy?

2 Reasons

Kama fulfilled leads to greed

- Atruption, bondage, more sorrow.
- No one has fulfilled all his desires.
- Finite by acquisition can't become infinite.

Kama obstructed leads to Anger

- Chapter 2 – Verse 62

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २.६२ ॥

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.... [Chapter 2 – Verse 62]

- Don't know how to get out of whirlpool of Kama.

## Upadesa Sara :

कृति महोदधौ पतनकारणम् |  
फलमशाश्वतं गतिनिरोधकम् || २ ||

*Krithi maho dadhau pathana kaaranam*  
*Phalam asashvatham gath nirodhakam*

The results of actions are impermanent and pass away. Yet, their seeds form an ocean of *Karma* which becomes a barrier in the progress of a seeker. [Verse 2]

## How to handle Kama?

### 3 Stages

- Remove illegitimate, illegal, immoral desires.

- Fulfil legitimate desires after fulfilling basic duty.
- In moderation, without giving up religious life.
- **Baja Govindam :**  
Labase nija.... [Verse 2]

- Convert legitimate desires into nonbinding desires.
- Desires fulfilled by grace of Lord.

## Baja Govindam :

मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।  
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥ २ ॥

*mudha jahihi dhanagamatrnsnam kuru sad-buddhim manasi vitrsnam ।*  
*yallabhase nija-karmopattam vittam tena vinodaya cittam ॥ 2 ॥*

O Fool! Give up the thirst to possess wealth. Create in you mind, devoid of passions, thoughts of the Reality. With whatever you get (as a rewards of the past), entertain your mind (be content). [Verse 2]

## b) Krodha – Anger :

- Why anger is enemy?
- Leads to Himsa, violence – physical, verbal, papa karma, injustice.
- Anger is impulsive reaction, not action, no deliberation, no thinking, punish more severely than required.
- Relationships cultivated for years destroyed in one moment.
- **How to handle Anger?**
  - Understand desire of Anger, Handle seed, tree of Anger is handled (Krishna).
  - Use Anger only as instrument. At will take Anger and drop Anger.
  - Try to postpone Anger. Call a person at a particular time be Angry and drop after 2 minutes.

Teacher	Student
Boss	Subordinate
Mother	Son

## c) Lobah – Greed :

- Stinginess (Karpanyam), not sharing our possessions with others, miserliness.
- Why Lobah enemy?
- Really everything belongs to Ishvara.

- Our possessions are temporary gift from Lord to use and grow spiritually.
- Life painful if you hold on to possessions.
- **How to handle Lobah?**
  - By having trustee attitude.
  - During possession, let me make maximum use of it, things, people, relationships.
  - Lobah handled mainly by sharing. Start in small way.

#### d) Mohaha – Delusion :

- Our happiness depends on what we have is delusion.
- Truth – happiness depends on what we are.

#### Baja Govindam :

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः ।  
वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥

balastavatkridasaktah tarunastavattarunisaktah ।  
vrddhastavaccintasaktah parame brahmani ko'pi na saktah ॥ 7 ॥

So long as is one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion) ; so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the Supreme Brahman, is (ever seen) attached! [Verse 7]

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः ।  
इति परिभावय सर्वमसारम् विश्वं त्यक्त्वा स्वप्न विचारम् ॥ २३ ॥

kas-tvam ko'ham kuta ayatah ka me janani ko me tatah ।  
iti paribhavaya sarvam-asaram visvam tyaktva svapna-vicaram ॥ 23 ॥

Who are you? Who am I? From where did i come? who is my mother? who is my father? Thus inquire, leaving aside the entire world of experience (Vishvam), that is essenceless and a mere dreamland born of imagination (Svapna-vicharam). [Verse 23]



## Truth : Kaivalya Upanishad

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- While I should be working on knowing truth about myself, I waste life on people, surroundings.
- How Delusion goes?  
by Viveka and Jnanam.

### e) Madah – Arrogance : Verse 13, 14

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।  
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६.१३ ॥

This has been obtained by me today. I shall attain this desired object (shortly). I have this much wealth (now). There will be this much more later. [Chapter 16 – Verse 13]

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।  
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६.१४ ॥

This rival has been destroyed by me. I shall destroy the others also. I am the lord ; I am the enjoyer ; I am success, powerful, and happy. [Chapter 16 – Verse 14]

- We are arrogant because of our successes.
- When failure comes, arrogance can't withstand that. Hence failure results in big pain.
- Arrogance leads to Jealousy, I feel I am superior.
- Can't accept someone else's superiority. Hate him, avoid him.
- Can't stand other's glories, I start my own stories about other person.

- **How to handle Madah – Arogance?**

Accept fact I am not great. Glory is gift from God.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।  
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०.८ ॥

Lord says, “I am creator of everything, and because of Me everything is sustained. Understanding thus, the wise men endowed with vision gain Me”. [Chapter 10 – Verse 8]

- I am the source of all... Buddhi and Balam of all beings.
- I am the vessel – Patram for his gift.

**f) Matsaryam – Jealousy :**

- Result of Comparison.
- Things in creation have Taratamyam, Gradation.
- Never compare yourself with others.
- Be contented with what you have.
- Enjoy growing without comparison.
- When you compare, develop superiority, inferiority complex.
- Accept as you are and enjoy growing.
- Jasmine, Rose are what they are.
- Competition brings comparison, negative traits, jealousy, anger, cheating.

- **How to handle Matsaryam – Jealousy?**

- By admiration and co-operation.
- Admire openly glory of others.
- Gods glory manifest through.

**Conclusion :**

- Get Rid of – Negative traits.
- Cultivate positive traits.
- You develop samskruta mind, become man man, cultured person, gain Atma Jnanam and be liberated as divine man for the rest of your life.



# BHAGAVAD GITA

*Verses for Introspection*



## CHAPTER 16

**श्रीभगवानुवाच**

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६.१ ॥

The blessed Lord said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras, and straightforwardness... [Chapter 16 – Verse 1]

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६.२ ॥

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness... [Chapter 16 – Verse 2]

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ १६.३ ॥

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride – these belong to the one born for the divine estate, O Bharata. [Chapter 16 – Verse 3]

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ १६.४ ॥

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born, O Partha, for a demoniac-estate. [Chapter 16 – Verse 4]

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।  
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ १६.५ ॥

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities. [Chapter 16 – Verse 5]

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।  
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६.७ ॥

The asura people do not know what is to be done and what is not to be done. They have neither purity, nor religious discipline. (They have) no truthfulness also. [Chapter 16 – Verse 7]

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।  
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ १६.२१ ॥

These three are the gates of hell, destructive of the Self-lust, anger and greed; therefore, one should abandon these three. [Chapter 16 – Verse 21]